

At-Tawassul
(Using a means to seek Allāh's Help)

Compiled by
Darussalam

Published by

DARUSSALAM
Publishers and Distributors
Riyadh, Saudi Arabia

© **Maktaba Dar-us-Salam, 2002**

King Fahd National Library Cataloging-in-Publication Data

Maktaba Dar-us-Salam

Attawassul. - Riyadh.

40 p.; 12x17 cm

ISBN: 9960-861-59-7

1 - Islamic creed

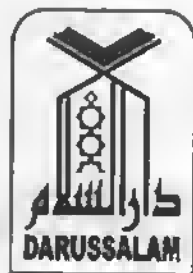
240 dc

I - Title

1476/23

Legal Deposit no. 1476/23

ISBN 9960-861-59-7



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by information storage and retrieval system, without the permission of the publisher.

First Edition: April 2001

Supervised by:
ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax: 00966-1-4021659
E-mail: darussalam@naseej.com.sa
Website: <http://www.dar-us-salam.com>
Bookshop: Tel: 00966-1-4614483
Fax: 00966-1-4644945

Branches & Agents:

K.S.A.

- Jeddah: Tel & Fax: 00966-2-6807752
- Al-Khobar: Tel: 00966-3-8692900
Fax: 00966-3-8691551

U.A.E.

- Tel: 00971-6-5632623 Fax: 5632624

PAKISTAN

- 50-Lower Mall, Lahore
Tel: 0092-42-7240024 Fax: 7354072
- Rahman Market, Ghazni Street
Urdu Bazar, Lahore
Tel: 0092-42-7120054 Fax: 7320703

U.S.A.

- Houston: P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419
Fax: 001-713-722 0431
E-mail: sales @ dar-us-salam.com
Website: <http://www.dar-us-salam.com>
- New York: 572 Atlantic Ave, Brooklyn
New York-11217
Tel: 001-718-625 5925

U.K.

- London: Darussalam International
Publications Ltd., 226 High Street,
Walthamstow, London E17 7JH U.K.

Tel: 0044-208 520 2666
Mobile: 0044-794 730 6706
Fax: 0044-208 521 7645

- Darussalam International Publications Limited
Regent Park Mosque, 146 Park Road,
London NW8 7RG,
Tel: 0044-207 724 3363

FRANCE

- Editions & Librairie Essalam
135, Bd de Ménilmontant 75011 Paris (France)
Tél: 01 43 38 19 56 / 44 83 - Fax 01 43 57 44 31
Website: <http://www.Essalam.com>
E-mail: essalam@essalam.com

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor
165-171, Haldon St.
Tel: (61-2) 9758 4040 Fax: 9758 4030

MALAYSIA

- E&D BOOKS SDN. BHD.
321 B 3rd Floor, Suria Klcc,
Kuala Lumpur City Center 50088
Tel: 00603-216 63433 Fax: 459 72032

SINGAPORE

- Muslim Converts Association of Singapore
Singapore-424484
Tel: 0065-440 6924, 348 8344
Fax: 440 6724

SRILANKA

- Darul Kitab 6, Nirmal Road, Colombo-4
Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- Islam Presentation Committee
Enlightenment Book Shop, P.O. Box: 1613
Safat 13017 Kuwait
Tel: 00965-244 7526 Fax: 240 0057

Publisher's Note

Actually, the topic of *Tawassul* (using a means to seek Allāh's help) is one of the controversial issues among Muslim nation that has not been understood in its due perspective, and which proved hostility and hatred among different groups.

Muslims are supposed to rely on the understanding of *Salaf* (Prophet and his Companions, the second generation after them, and the third generation after). These are the best generations as the Prophet ﷺ told us.

I regret to say that only a few number of Muslims adhere and follow the way of *Salaf* regarding this subject while a lot of them deviated from the right way and fell into the stagnant pool of innovations and superstitions.

The author really clarified this topic by mentioning the proofs and evidences which support the three types of the

allowed *Tawassul* and at the same time answered the suspicions and confusions surrounding this matter.

May Allāh guide Muslims to the proper understanding and practice of the allowed *Tawassul*.

Abdul Malik Mujahid

General Manager, Darussalam

Tawassul

(Using a means to seek Allāh's Help)

All praise is due to Allāh, and may Allāh's peace and blessings be on His Messenger and Final Prophet, his Companions, household and all those who obey him until the Day of Resurrection.

The scholars of *Ahlu-s-Sunnah wal-Jama'ah*, who follow the Qur'ān, the *Sunnah* and the understanding of the Companions, agree that *Tawassul* (using a means to seek Allāh's help) is allowed in Islam as is evident in various relevant texts of the Qur'ān and *Sunnah*. However, some Muslims were unable to understand the correct method of *Tawassul* legislated by the Qur'ān, the *Sunnah* and the understanding of the *Salaf*. This is why they fell into confusion and committed errors in this regard that do not conform to the correct guidance.

of our Prophet ﷺ. They also used weak and fabricated *Hadeeths* as evidence, and even worse, explained the Verses and *Hadeeths* regarding the legal *Tawassul* in an incorrect way to conform to their incorrect understanding.

All Muslims are required to rely on the understanding of the *Salaf* from the Companions, and the second and the third generations of Islam. These generations had the best comprehension of the Verses and *Hadeeths* and they are the best members of the Muslim *Ummah* (nation), just as the Prophet of Allāh ﷺ testified. The Prophet ﷺ said:

«خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»

“The best people are my generation, then the next generation, then the next generation.” (Al-Bukhaari)

Therefore, every Muslim, who believes in

Allāh and His Messenger ﷺ, is required to avoid satisfying the desires and lusts, because they are the work and tools of Satan with which he strives to destroy the Islamic law. Further, every Muslim is required to adhere to the understanding of the *Salaf* in all matters of the religion. This is why we wrote this article on *Tawassul*, relying on the Verses and *Hadeeths* and the correct understanding of them by the *Salaf*. Also, this article is important in that it is on a subject that has been distorted by followers of various innovations and sects, and therefore, it is necessary to explain it in the correct manner. We ask Allāh to make this work sincerely for His sake and to guide and direct us to all types of success, for He is Most Generous, Most Kind.

The Meaning of *Tawassul*

Waseelah linguistically means the means and methods used to draw closer to someone or something. It is also the status and grade one has with the authorities. In Islamic terminology, the *Waseelah* involves drawing close to Allāh by obeying Him and His Prophet ﷺ and performing good deeds so that one acquires the high grades with Allāh. In doing so he fulfills his needs by bringing benefit or fending off harm, or acquires what he seeks in this life and the Hereafter. Furthermore, the legal *Tawassul* to Allāh is only that which is performed by following the conditions and guidelines specified in the Islamic law in this regard.

Three Sides to *Tawassul*

There are three sides to *Tawassul*. The first is that the *Waseelah* is directed to Allāh, the All-Generous, Most Beneficent. The second is that there is a person who is performing *Tawassul*, and he is a weak, needy servant who seeks fulfillment of his needs and requirements. The third is the method of *Tawassul*, which includes the *Waseelah*, that is the good deed that one performs for the sake of Allāh. For the *Waseelah* to bear its intended fruits and gain acceptance and closeness to Allāh, it must conform to the following conditions:

First, the person who is performing *Tawassul* must be a righteous person himself who seeks Allāh Alone with his deeds. Second, the deed that is being used for *Tawassul* to Allāh must be a good deed that Allāh has allowed for His slaves. Third, the righteous deed must be

Types of Impermissible *Tawassul*

There are innovated types of *Tawassul* that involve seeking the means of approach to Allāh with what displeases Allāh of creed, acts and statements! Since the reason behind invoking Allāh in legal *Tawassul* is fulfillment of various needs, then indulging in impermissible *Tawassul* will not be successful, and it will keep whoever indulges in it from seeking the legal means of *Tawassul*. Therefore, by indulging in this impermissible *Tawassul*, the person loses the chance to remove the affliction. The following are some types of impermissible *Tawassul*, so that Muslims may be aware of these innovated types and thus avoid using them.

First, *Tawassul* to Allāh by the *Jaah* (status) of some people with Allāh is impermissible.

Some people ask Allāh by the *Jaah* that

some of His creations have with Him, such as saying, “I ask you by the status of Your Prophet with You.” Or, “I ask You by the right that so-and-so has on You.” This is an innovated type of *Tawassul* never known in Islam before. It was neither mentioned in the Qur’ān, which Allāh described,

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

We have neglected nothing in the Book. (6:38)^[1]

Also, this type of invented *Tawassul* was not mentioned in the *Sunnah* of the

^[1] Editor’s Note: The author has used this Verse to imply that the word ‘Book’ in this Verse means the Qur’ān. However, this is incorrect, as the word ‘Book’ here is referring to *Al-Lawh Al-Mahfoodh* (the Preserved Tablet of Decrees) that is written with Allāh. Ash-Shawkaani mentioned this as the correct interpretation in his *Tafseer, Fathul-Qadeer*, as did Shaikh Al-Albaani in a lecture entitled “*Kayfa Yajibu ‘Alaynaa an Nufassir al-Qur’ān.*” However, the Verse that more appropriately applies here is the Verse, “And We revealed to you (Muhammad) the Book (the Qur’ān) as an explanation for everything.” (16:89) A.W.

Why Did Many Muslims Fall in Innovated *Tawassul*

There are several reasons why many Muslims practice the innovated and forbidden types of *Tawassul*. The first is *Taqleed*, which means blind imitation of others without relying on proof or evidence. *Taqleed* is a major reason for this error. The *Muqallid* is he who imitates another person without proof to support what the imitated person says, and the *Muqallid* never contradicts what the person he imitates says, even if it is proven that what he says is incorrect! *Taqleed* is disallowed in the religion and Allāh criticized those who indulge in it when He said,

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلُوا
كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

“And when it is said to them: ‘Come

to what Allāh has revealed and unto the Messenger (Muhammad ﷺ for the verdict).’ They say: ‘Enough for us is that which we found our fathers following,’ even though their fathers had no knowledge whatsoever and no guidance.” (5:104)

The scholars of the *Salaf* and the respected Imams disallowed *Taqleed* for the Muslims. Also, *Taqleed* causes divisions in the Muslim *Ummah*, because unity between them is only assured by referring to the Qur’ān and *Sunnah* for judgment concerning all verdicts and all disputes. This is why the Companions did not perform *Taqleed* of anyone among them, nor did the Four Imams call people to imitate everything they said. Rather, all of them used to abandon their own opinions when they knew that a *Hadeeth* of the Messenger ﷺ contradicted what they said. They also forbade others from performing *Taqleed* of them, and commanded that those who